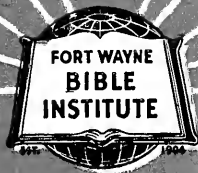


The Bible Vision

OCTOBER - NOVEMBER, 1945

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THE BIBLE VISION

A Bi-monthly Journal Reflecting the Light of the Bible On Us and Our Times

Volume X

OCTOBER - NOVEMBER, 1945

Number 1

Published bi-monthly at Berne, Indiana, by

THE FORT WAYNE BIBLE INSTITUTE

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REWARD OFFERED

For the Best 400-word Formula Telling

"HOW THE GREAT COMMISSION CAN BE CARRIED OUT IN THIS GENERATION." Believing that this is a subject to which all of us should give careful thought, your editor should like to receive from a wide range of ministers or Christian laymen their convictions as to the practical performance of the job which challenges the church now. Four of the best articles will be published in the next issue of the Bible Vision. There will be a synthetic review and editorial comment on the range of views offered. The editor will give a ten dollar Bible to the person whose paper is judged to be best. The judges will be five ministers who are subscribers to the Bible Vision. These will be appointed by the resident members of the editorial staff. Articles are to be not more than 400 words in length, should bear a postmark not later than November 15, and should be mailed to the Fort Wayne Bible Institute, Bible Vision, Fort Wayne 6, Indiana.

EDITORIALS

Light On Our Times

With the beginning of Volume X The Bible Vision editors reaffirm the purpose of "reflecting the light of the Bible on us and our times." Certainly our times need this light. It will be tragic for the church and the world alike if after years of bloody war there is not in us the wisdom to hear and follow the voice of God in the present lull of war making. God has seen fit to give the military victory in the awfulest war of history to the nations who have been the chief custodians of Gospel light during the modern era of world missions. Unquestionably, this result should be regarded as a part of God's purpose to carry through to its completion the great missionary enterprise. This "go" signal to the American and Anglican churches particularly, is a solemn responsibility challenging every Christian and every Gospel agency to new faith and effort.

Letting the Bible Shed Its Light

The parable of the Ten Virgins may well be heeded by the modern church of Christ. The church should be reflecting divinely revealed truth in such a way as to shed light upon the confused world of today? The break-down of age old systems of religion in the Orient has left the pagan world more destitute than ever of any stable resting place for faith. The passing of the imperial government in China in 1911 removed the integrating center of Chinese religious power. The three great religions of China, Confucianism, Taoism, and Buddhism, may be regarded as in a dying or quiescent condition. The war which has just closed possibly marks the death signal of the Shinto faith as the dominant religion of the Japanese people. More than five hundred millions of people have, through these historic changes, been delivered from the religious shackles of the past. They are catching the spirit of individual liberty of belief common among western nations. They dare, for the first time, to think for themselves. The spell of long isolation has been broken and they will come to think in terms of one world.

In view of all of this, what an opportunity exists for the church to let the *Bible* light shine. It alone, in comparison with human ideologies, presents a world plan with guarantees. It is in Christ and His promised Kingdom that the real "desire of all nations" can have its fulfillment.

Is the Modern Church Adequate?

What as a matter of fact, may be expected of the modern church in view of the present crying need for adequate light upon this great non-Christian world? May the *Catholic Churches* be expected to adequately reflect the truth of the Scriptures needed to meet this need? Or will they continue to obscure the Word by substituting the claims of an earthly authority and a sacramental cultus. What may be expected from a system which has repudiated Bible societies?

May the *Confessional Churches* of Protestantism be counted upon to adequately impress this great non-Christian world with the verities and marvelous hope of Christ's kingdom? Or will they continue to cramp the divine revelation of God into the humanly divided systems with which they have circumscribed themselves? Will the recitation of creeds and rituals adequately impress these millions of groping minds?

May the *Liberal Churches* be counted upon to represent the Light of the World to Asia? Or will they surrender this Light and attempt instead to produce for the Orient an ingenious synthesis of all faiths?

May the *Fundamentalist Churches* be expected to shed this light upon the newly opened minds of the world? Perhaps, many of us have placed confidence in these as the special channel through which the truth is to be kept alive in the world. We may well examine the grounds for our confidence. Fundamentals concern more than an accurate adherence to formal truth. If churches of this stamp are to truly reflect the Light they must experience that Light in the warmth of divine love shed abroad in their hearts. Fundamentalism must be more than dogmatism about the correctness of one's viewpoint. The true Fundamentalist is he who so embraces the truth as to be led to experience the love and fellowship of Him who is the Truth. The Light has not been received according to its intended purpose unless it has been the "discerner of the thoughts and intents of the heart." Divine love is not merely apprehended objectively, but when received comes to be shed abroad in the heart. There is in consequence a life of reciprocity of love which expells sin and produces the gracious fruits of the Spirit.

Present and Future Aspects of the Kingdom

There is a vital relation between the present ministry of the Church in the world and the establishment of that kingdom of the Father for which we pray. His will is done in heaven now. On

earth it is resisted except as individuals renounce the rebellion common to the human race and receive the reign of the Father in their lives.

The work of the church is to engage in a campaign of witnessing in the World by which all men may learn of the Father's purpose and provision to restore them to terms of fellowship with Himself. Such a campaign was inaugurated in the first century of the Christian era according to the book of Acts. The campaign has been continuing with interruptions. It has continued wherever and whenever the witness has been true, adequate, and unimpeded. The Spirit of God is always prompt to endue the *true witness* with adequacy of power.

We believe, however, that there is need for heart searching in the Church of Christ. We have suggested above that the light of divine revelation has been hindered by various historic developments. These conditions will continue to disqualify unless they are corrected because they obscure the vital appeal and true representation of the Father. On the other hand the church will not attain adequacy by outward adjustments merely. The great need in the various branches of the Church of Christ is that there should be a new recognition of the obvious truths of the Scriptures centering as they do in the Christ who offers terms of reconciliation to all men. There must be a new consecration to the Great Commission. On this basis the Spirit of God is pledged as the gracious enabler for the accomplishment of the campaign of world evangelization.

The establishment of the Father's kingdom on earth is the glorious hope to be realized following the completion of the Churches' task. What a message to be born to the distressed nations of the earth. What a privilege it is to lead men into this kingdom. What a challenge to engage in the campaign which will eventually lead to the establishment of the Father's Kingdom.

Ministerial Education Suited To the Task

If the Church is to be adequate in carrying forward its distinctive ministry in the world it must prepare its ambassadors for their work—it must have **schools that are geared to the task**. The inaugural address of President Safara A. Witmer found in this issue will have value to individual thinking of ministerial preparation inasmuch as it deals with the aims and principles which are the vital tests of a school's worth. In the interest of Christ's kingdom every sincere person should test the school of his choice by these or similar standards.

CHALLENGE TO SERVICE

Address given by REV. SAFARA A. WITMER, President of the Fort Wayne Bible Institute, at inaugural service September 11, 1945.

Mr. Ringenberg, members of the Governing Board, my colleagues on the Institute Staff, students and friends of the school:

I need only to be reminded of the event which is the antecedent of this service to be made gravely conscious of the responsibility which goes with this honor. This service, which gives public and solemn recognition to the Board's appointment to the presidency of the Institute, follows by a chain of causes the passing away of our dearly beloved and highly esteemed Brother Ramseyer, co-founder and for many years president of this Institution. His conception of the school was frequently expressed thus: "This is a vine of God's own planting." And no doubt he was, under God, the chief vine tender during its early and formative years. As a vine is given bent and form when young, so the Institute was given shape and direction by Brother Ramseyer and his co-workers that determined its later development and fruitfulness. They have passed to their award, and to us of a second generation has been entrusted the care of this vine planted by God, watered by the tears of its founders, and jealously guarded by the prayers of its early directors. It is, indeed, a sacred trust.

The charge can only be kept as we hold our trust with the same regard and detachment as did Brother Ramseyer,—it wasn't his vine and it isn't ours. It was born of God. It was nurtured by the Spirit. It was kept by His power. It will continue to increase in fruitfulness if we regard God as the Passover and ourselves as the stewards and seek His glory alone. I pray that this promise shall be abundantly fulfilled in the days ahead: "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day."

It is fitting that I should gratefully acknowledge the very important contribution that the Bible Institute made to my own life. I was very young when the Institute made it first impact upon our home. My father enrolled as a student a few years after the school was established and became a member of the second graduating class. We lived in the neighborhood of the school and we boys knew most of the students and all of the faculty members by name. We attended Sunday School and church services conducted in the school chapel—now the library. We had students for our Sunday school teachers.

Later on the supreme crisis in my life was resolved in favor of

Jesus Christ in a revival service held in that same chapel. In the latter years of high school, I had come to doubt the inspiration and authority of God's Word. The philosophy of naturalism and the theory of evolution had the better side of the argument in my immature mind. When I left high school, I was skeptical about everything in Christianity. There followed a period of doubt, then conflict as the Spirit of God kept striving with my soul. Eventually by the grace of God I came back to intermittent fellowship with Christ, but still disturbed by doubts and unready to surrender wholly to the will of God, I was afraid that He might call me into the ministry. But God spoke that Sunday morning by a gracious and overwhelming sense of His presence. Twenty-five people rushed to the altar. I could hardly get there quickly enough. And there the great transaction was settled. The evangelist had made it very clear that if we met the conditions of full consecration and yieldedness to His will, He would do the work of grace in our hearts by sanctifying and filling us with the Holy Spirit. It seemed that everything was different from that time on.

Several months later, through an inescapable sense of divine leading, I entered the Institute as a student. The two years that followed were the most im-

portant in my whole educational experience. Beliefs were given footing, convictions deepened, and horizons broadened. And, thank God, the doubts were settled by studying the very books which agnostic teachers had used to undermine faith. Then I began to understand the providence that led me to a Bible school that had little to boast of in academic standards; no other type of education, whether college, university, or seminary could have done for me what the Institute did in establishing my experience and life upon the immutable Word of God. Finally, I should add that the Bible Institute has given me an unusual opportunity of service. During the greater part of the past twenty years it has been a privilege to be associated with the Institute staff in this work of training young people for Christian service. My life has been enriched, and, I trust, kept youthful in outlook and spirit by these associations.

LOOKING FORWARD

All of this is in retrospect. This occasion calls even more for the forward look. At the very time when an unprecedented number of young people are on the threshold of their Bible training, it is timely to consider just what kind of school this is, what it is attempting to do, and how it is seeking to achieve its objectives.

The primary function of the Bible Institute is to train workers for Christian service with direct reference to the Great Commission. For the greater part of the past year I served as the Field Chaplain of a B-29 training base. There Super Fortress crews received their final training before taking off for combat theaters in their new, silvery giants of the sky. The complexity, the efficiency, and thoroughness of their training was amazing. Non-stop flights from Nebraska to Cuba and back were one type of practice mission. But how different the function of their training from that of Bible training. They were trained for one purpose, that of destruction. The function of Institute training, on the other hand, is to save. The Christian evangel has the same mission as the Saviour, "who came not to destroy men's lives, but to save them."

It cannot be stressed too emphatically that the education to which we are committed is functional. Its one aim is to make consecrated young people effective partners with God in the great task of human redemption. It is, therefore, not the aim of pure science, which seeks factual knowledge with no immediate reference to practical values. Its aim is not that of philosophy which speculates about ultimate reality. Its aim is not cultural by which appreci-

ations for art and the classics are cultivated, even though there is no more cultural study than the Word of God. And, of course, its aim is not institutional by which a great organization is built up to compete with other institutions for academic pre-eminence, but to seek and to salvage the lost by the gospel of redeeming grace.

DIRECT STUDY OF BIBLE

Just as the primary function of the Institute is distinctive, so are the chief *training factors*. The first of these is STUDY OF THE ENGLISH BIBLE.

In the first place, the Bible is the chief instrument that the Christian evangel uses in his ministry for the Word of God is absolutely essential to the salvation of men. This involves preaching and teaching the Word, and even translation into other tongues. It follows that the evangel must first know the Bible and the Person whom it discloses before he can teach it to others. And for such a life and death work, he must be a master of its contents.

But much more is involved. Much so-called Bible and theological study is more of a study of human opinions and theological systems than the Bible itself.

In our Lord's day the common people did not have direct ac-

cess to the Word. They were dependent upon the scribes to translate, to paraphrase, and to interpret it from them. But these learned men were not given to teaching the Word; they were merely purveying the "traditions of the elders." Long since the inspired Word had lost meaning and force through the addition of human commentaries. The original body of inspired truth had become overlaid by the accretions of the centuries in the form of far-fetched interpretations. And yet these doctors of the law maintained that they were theologically correct! The most terrible indictment ever uttered by the Son of Man was directed against these teachers: "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered" (Luke 11: 32).

So it was before the period of the Reformation. The Bible was hidden from the common man. There were even priests who knew little of its contents. In a controversy with a churchman William Tyndale said, "If God spare my life, ere many years I will cause a boy that driveth a plough shall know more of the Scriptures than thou doest." These spokesmen had become little more than mechanical voices to chant the dogmas of the church and the traditions of

the Fathers. The multitudes were denied the light of the saving Word. And the supreme task of the Reformers was to place into the hands of the common man the Bible in his own tongue, thereby re-establishing its place of pre-eminence as a moral and spiritual guide.

The common tendency to teach human opinions rather than the Word itself is still present. It is doubly tragic when a Bible Institute becomes a mere agent to stress a special point of view, for the Bible School Movement had its origin in the felt need of certain godly men for a return to direct Bible study. It was the conviction of this group of men, which included Dr. Philips Brooks and Dr. A. T. Pierson, that the seminary was in danger of offering mediumized education through recourse to human authorities. Students studied the Bible through books about the Bible. While not disparaging the rich heritage of the past, it was nevertheless felt that there should be a direct approach to the Bible by first-hand study. As a consequence the Bible Institute movement was born.

The conviction that each generation and each Christian worker should have a fresh and direct revelation of divine truth by direct Bible study was born of experience. Soon after beginning a systematic study of the

Bible, I was faced with conflicting systems of Bible interpretation. After some confusion, I was led to lay aside theological systems and go to the Bible itself to discover liberating truth. From later studies in other types of schools, from experience in teaching, from observation both in civilian life and work among army chaplains, the conviction has only deepened that direct study of the Word of God is indispensable. A minister, who had graduate degrees from two well-known Eastern Universities, admitted that after being in the ministry for a considerable time, he came to the conclusion that the most important part of his preparation for the ministry had been missed, he had not studied the Bible itself.

There is yet a further value of direct Bible study. It is the agent that moulds and fashions men into useful and Christ-like personalities. "All scripture is given by inspiration of God, and is profitable for doctrine (teaching), for reproof, for correction, for instruction in righteousness: That the man of God may be perfect (complete), thoroughly furnished unto all good works."

May, I say to you students, that searching, compelling light will come as you diligently study in God's Word. By all means walk in the light, or the light will become darkness, and the Book will withhold its secrets from you.

CHRISTIAN EXPERIENCE

The second training factor is spiritual experience, both the crisis baptism with the Holy Spirit and sustained communion with God. Natural science and secular education knows nothing about this factor, yet it is the most powerful agency in the universe to mould and shape character. It is the "mighty power," according to the Apostle Paul, which raised Christ from the dead, and set Him in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named. And Paul prayed that Christian believers might experience the exceeding greatness of this power which brings revelation, enduement, and spiritual enrichment.

If our school continues to have quiet hours, devotional periods, and days of prayer, it isn't because we are hanging on to relics of bygone days. It is because the formation of devotional habits, time for communion, a present-tense experience of grace, are indispensable in the training of useful servants.

CHARACTER VALUES

The third factor is training in total living in order to produce the character qualifications stressed in the Word of God. The qualifications stressed in the pastoral Epistles are virtues of self-control, discretion, good reputation, gentlemanly conduct, so-

briety, unselfishness, uprightness, and integrity. And while the Man of God must be effective as a teacher and worker, yet these grand moral characteristics are the foundation of His ministerial usefulness. The final test, therefore, is not a man's academic achievements, his eloquence, his talents, his pleasing personality, but the thoroughly Christian character and godliness of his life.

Here is the place to live as Christ would have us live. Begin with that work assignment. Mop floors and wash dishes with the efficiency and conscientiousness that should characterize a Christian. You will find all kinds of opportunities here to practice the Christian virtues. In all of your relationships and duties you can live worthily by the grace of God. It is Christian to be courteous, to be kind, to be co-operative, to regard the rights of others, to respect your teachers and your deans.

The education that we offer and believe in here at the Institute is governed by values. We believe that the fear of the Lord is the beginning of wisdom.

I am well aware that this is a departure from much of higher education today, but may it ever be so. Pure science knows nothing of values. It is as much interested in the structure of a flea's wing as it is in the causes of juvenile delinquency. We now see the end to which a godliness,

materialistic, secular, Bible-denying intellectualism has brought the world. It has made possible the most destructive war in all history. It is amazing that there should be any boasting about it. In a current magazine article is this statement: "The war which came to an end with this scientific triumph (the atomic bomb) was a scientific war throughout. . . . The bomb was dropped visually, and what the eye saw was the end of an era, the beginning of a whole new kind of life. It saw the end of the war in a column of smoke and fire rising into the sky, and it saw the payoff on a scientific gamble that left mankind with a hand on the controls of eternity." The same kind of control of eternity that a suicide has when he places his hand on the trigger of a revolver!

DEVELOPMENT OF CAPACITIES

There is one more training factor which should be mentioned. It is the development of capacities and natural endowments through formal education and practical Christian service. The day in which we live, the momentous issues involved, the glory of our Lord Jesus Christ, the hastening of the day when every tribe and nation will have heard the good news, all demand that our God-given talents and capacities be developed into the greatest usefulness. It will take work, serious and pain-

staking effort to develop skills. There is no easy way to climb a ladder. There is no substitute for experience.

And now as a closing word, I should like to suggest several principles for the future development and growth of the school.

First, development must be under the direction of the Spirit of God, for the Holy Spirit is the Supreme Administrator of the church. His program can be limited by slavish adherence to precedent or custom, by the narrow groove of established procedure. Only as all who bear responsibility for the direction of the Institute are under the leadership of the Holy Spirit can His will be known and done.

Second, development should be in keeping with the spirit and genius of Biblical Christianity. This will safeguard against the deadly peril of secularism.

Third, the criterion of usefulness should govern any development in academic training. Can a graduate do a given job?—is the common sense test.

Fourth, our aim should be to give to students, particularly

those who are called into full-time Christian service as pastors, missionaries, and ministers of music, the best training possible. The qualifications are so high, the cause so important, that training should be superior. We cannot ignore the growing demand for a strengthened and enriched curriculum.

My own dedication to this high mission is expressed in the words of Charles Wesley's hymn:

A charge to keep I have,
A God to glorify:
To serve the present age,
My calling to fulfil
O may it all my powers engage
To do my Master's will.

Help me to watch and pray,
And on Thyself rely,
Assured if I my trust betray,
I shall forever die.

And the last stanza of our school song expresses my prayer for our school:

"God bless our Bible Institute,
Our Alma Mater loved by all:
Firm may she stand for truth and right,
E'er holding forth the Word of light,
Until her task on earth is done
Her battles o'er, her victories won."

THAT CHRISTMAS GIFT

Send the **BIBLE VISION** as a Christmas gift to your friends and they will remember you through the whole year. All you do is to send us their names, addresses, and fifty cents for each. We do the rest. They receive a greeting and presentation card as from you and their names are placed on the Bible Vision subscription list.

Our Jerichoes

By MARY POTTS

"The people shouted — the wall fell down *flat*—they took the city" (Joshua 6:20).

I. *Introduction—Jericho*, palm girt, standing out clear-cut, in the pure air, under the blue of the sky, was filled with many thoughts, chiefly thoughts of fear. "Truly their hearts melted and there was no spirit in them" (See Joshua 5:1). There was no mustering of forces, no issuing forth of men of war, no sudden night attacks, upon the host which lay along the Jordan bank, the brown tents pitched around the central pavilion, the tabernacle of God. It was as though some mysterious spell had fallen upon both king and people, unnerving them.

1. *Israel*—Israel, on the other hand, was probably impatient and eager for the conflict. The men of war, confident in their might, were eager to match themselves against the inhabitants of the land. Conscious that the passage of the Jordan had been due to the presence of the priests, it may have been that there was a secret desire in their hearts, to show that the time had come, for the priests to stand aside, while they won the land by might. But they had to learn that the land was a gift to be received by faith, not won by effort. God said, "*Obe*y," "*wait*," "*trust*."

2. *A Strange Spectacle*. It certainly was the strangest spectacle ever witnessed by a besieged garrison — no assault, no scaling ladders. God said, "Ye shall compass the city." In reality the ark encompassed the city and the men of war accompanied it (v. II).

It was a little after dawn. The sun was not far above the horizon. Toward the south the mountains of Moab stood like a mighty fortress while the sullen waters of the Jordan gleamed like silver. Then out from the camp came a strange procession in absolute silence save the sound of the trumpets of the priests. There were seven priests and seven trumpets! The whole host marched silently around the city. When the circuit was completed, to the surprise of the Canaanites, it returned quietly to the camp. This was done for six days. On the seventh day the circuit of the walls was repeated seven times. At the close of the seventh, Joshua's voice rang out, "Shout! for the Lord hath given you the city." A blast! A shout! "The wall fell down *flat*."

II. *Our Jerichoes — In Our Christian Experience*. Just as Egypt represents the world, the seven nations of Canaan may represent our battle with wicked spirits, who try to block our en-

trance into the heavenlies. They defy and threaten us: they try to arrest our progress in the divine life. A merely Social Gospel set forth by Modernism, a friendship which rears a barrier between us and a consecrated life, a union with councils which deny the fundamentals of The Word — all these are Jerichoes. When you stand before them, listen. He speaks to thee, "See I have given into thine hand Jericho."

How shall we meet them? "Be still!" Only when we have become still before Him can we reach that position in which God can come to our help." Be still and know that I am God."

"Obey." We may encompass the city, but only God can remove the difficulties between us and complete victory. We may try to scale walls which He does not want us to scale or make the circuit oftener than commanded. It is indeed hard to learn to do *more* by doing *less*. *Have faith*—believe that in spite of demons and men He is working.

1. *In Christian Work.* The Apostle speaks of strongholds that had to be cast down, asserting that he did not war against such things according to the flesh and that the weapons of his warfare were not of the flesh. The peril of our times is that we should get away from the simplicity of the early church. Praying, preaching, and

teaching were the methods of that church, and by these simple but divine methods souls were saved. It is a great mistake to fight the world with weapons borrowed from its own arsenals, methods of the flesh and not of the spirit. Our only hope is to act on strictly spiritual lines—in love, praying, preaching, and teaching. Let us keep on believing and the walls will fall down *flat*.

2. *In the Whole World*—This capture of Jericho is a parable of things to come. We know that the world lieth in the power of the Wicked One. The world has its mighty gates and walls. Oh, when will the walls fall? The true Church of Christ has been marching, marching, amid the sneers and jeers of the unbelieving world for many centuries. Surely the seven days are nearly expired! O Christian friends, keep marching, keep praying, keep blowing the trumpet of your testimony of Salvation through the Blood, and soon will the seventh trumpet of the seventh angel sound (Rev. 11: 15), "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever."

And the Walls will be Forever Down!

**Send your Friends the
Bible Vision as a Christmas
Gift**

WHY CHRIST CAME

By H. E. WISWELL

Professor in Homiletics at the Fort Wayne Bible Institute

The most important journey ever made in the history of the world was the coming to earth of Jesus Christ, the second Person of the Holy Trinity. Why He came to this earth is plainly expressed in First Timothy, chapter one and verse fifteen: It says, "CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS." That was His supreme mission in coming.

Mind cannot grasp the great multitude of travellers this day, each with a fixed destination somewhere. But how many of that vast throng are as sure of their destination at the end of the journey of life? Yet the successful and eternal issue of our pilgrimage here below, is vitally dependent on our relation to the coming of Jesus to the earth. Yes, the coming of Jesus, nearly twenty centuries ago, is the greatest event in the annals of mankind, for the coming of Jesus spells the emancipation of the soul of man from the bondage and fetters of sin.

Just think of it! "Christ Jesus came into the world TO SAVE SINNERS!" On that memorable night when the angels announced the birth of the Saviour to those humble shepherds on the Judean hills, we read that they went immediately following the announcement to "see this thing which is come to pass." Little

did they realize at first the purpose of Christ's coming. When they came back from seeing the Christ-child they brought a new calendar with them. When they went it was the year 753 of the founding of Rome; but when they returned, it was the year 1, Anno Domini, which means, the year of our Lord!

Yes, Jesus Christ had come. And he had come into the world for one main purpose—"to save sinners." He came into a desperately wicked world; and it is no less wicked today. Every daily newspaper proves it. Every police court, every jail and prison, and all judicial statistics of every civilized or pagan land prove this beyond a doubt. Multitudes hate God's laws, and they hate His Bible, they hate His character and they hate His service. They hate God Himself, and, as evidenced by the atheistic societies of today, they would banish him from the universe if they could. Men hate each other. The wild beasts of the jungle and the denizens of the deep do not treat their own kind as men treat their fellow men. With such conditions abroad to be dealt with, we need an omnipotent Saviour. Any other than an Almighty Saviour would only mock the needs and sorrows of a sin-cursed world.

Thanks be unto God, it was

Jesus, — divine to the uttermost sense of that word, who came into the world "TO SAVE SINNERS." For no man, not even the most moral one, nor the mightiest one; not even an angel or an archangel, could pay sin's penalty and save a soul. Who but God could change the leopard's spots and the Ethiopian's skin and make man's blackened nature white as snow? And whose voice but that of God could wake the dead, and bring the blush of life and health back to the faded cheek? **ONLY THE ETERNAL GOD — THE CREATOR OF HEAVEN AND EARTH — THE SAVIOUR AND REDEEMER OF MANKIND!**

Throughout the Bible we find that men have sought for salvation in two ways—man's ways and God's way; the way of Cain and the way of Abel; the false way and the true way. But all the ways of man lead away from God. Human religion tries to enable man to stand alone, in his own strength. Such a false way sees man to stand alone, in his own strength. Such a false way sees man as only guilty in a few things—which he may correct in time by determined effort, he is told. This is the popular "character policy"—way of salvation. There is only one thing wrong with this way, and that is—**IT WON'T WORK.** The true way, the Bible way, shows man at his best, with all his self-righteousness, only as "filthy rags" in God's sight. The Bible way

shows that every person must be made a new creation in Christ Jesus. Whether one be as refined and moral as Nicodemus, or as wicked as the lowest sinner in the gutter, — **ALL MUST BE BORN AGAIN.**

"Proverbially, all roads may lead to Rome," but all religious highways do not lead to God and to soul-salvation. There is only one way and one saving Name. There is but one Mediator between God and man. And there is but one atoning sacrifice for sin. There is but one empty grave; there is but one risen Lord. And there is but one salvation—Christ's.

Sin, has rendered man helpless and hopeless in himself. The shadow of death overspread the earth, and darkness shrouded the people. They were separated from God and bound in sin. Wretched and weary, they were tottering to the grave and everlasting destruction. Human wisdom and learning availed nothing. No power was able to deliver man nor was there any law to set him free. The atoning blood of a thousand sacrifices could not wash away the stain. But then, Jesus came—the Light of the World, the Saviour of sinners, the Hope of mankind!

He came to bring men out of their despair and sin, back to a loving God. He came to meet that thing that throttles human life. He needs no more smoking altars and long robed priests. On Calvary He exclaimed: "**IT IS**

FINISHED," and we are through with that type of worship forever. For the cross was set up, and Jesus, the spotless Lamb of God died upon it, a sacrifice for sin forever. And when they come from the east and from the west, from the north, and from the south, from Greenland's icy mountains and India's coral strands; when they sweep through the gates of pearl and walk the streets of gold—they'll be there because of the glorious truth of our text. And the gates of heaven which once swung towards the earth to let Jesus out, now swings the other way to let the redeemed in!

Yes, thank God, He came! But never lose sight of the fact that Christ came to die. His life here on earth was a rare experience for men, and an example to teach Christians what their life should really be; but remember, that His death as a sacrifice for sin, was His supreme mission. And if you have hope aflame in your breast today for the life hereafter, you have it because Jesus Christ, God Incarnate, died on the cross for you, and that you have believed on Him to the saving of your soul.

My friends, I care not how utterly worthless your life may have been, if you will come to the foot of the cross in confession of your sins and by faith receive Christ Jesus as your Saviour, He will transform your life, giving you forgiveness, peace and rest.

"But," someone may ask, "is

the acceptance of Jesus Christ as my Saviour all that is necessary for my salvation, if I am truly penitent and genuinely confess my sins to Him?" Dear friend, the answer is a big positive "Yes." We sing:

"Just as I am without one plea,
But that Thy blood was shed
for me,
And that Thou bidst me come to
Thee,
Oh, Lamb of God, I come."

That is the way to come, for God Almighty in justice sat upon His judgment throne, and passed the heaviest penalty he could—the sentence of death upon every sinner. Then in mercy, he stepped down and took the sinner's place, bearing the full penalty himself. We are told that in First Peter two twenty-four, it says: "His own self bare our sins in his own body on the tree." The Triune God against Whom we have sinned, passed the sentence, paid the penalty, and now offers a pardon full and free. Paul tells us in Romans 1: 16: "I am not ashamed of the Gospel of Christ: for it is the power of God unto Salvation to every one that believeth." This is true because, "Christ came into the world to save sinners." He gave His life on the Cross that those dead in trespasses and in sins might have life. Think of it! "He made man with His breath, but He saved man with His blood; to create man He had only to speak, but to redeem man He had to die."

Who is there who will say from an honest heart, "I am willing to have that Christ demonstrate His transforming power in my heart and life today; I will lay aside my preconceived notions and unbelief and give Him a chance to work in my behalf." Think of it again, "Christ came

to save sinners" — what good news! If you, like the Publican of old will cry out this minute, "God, be merciful to me a sinner," you too will know of a truth that He is "able to save and strong to deliver." Yes, "Christ Jesus came into the world TO SAVE SINNERS."

Children of God's Care

By A. W. TOZER

To the child of God there is no such thing as accident; he travels an appointed way. The path he treads was chosen for him when as yet he was not, when as yet he had existence only in the mind of God.

Accidents may indeed appear to befall him and misfortune stalk his way, but these evils will be so in appearance only, and will seem evils only because we cannot read the secret script of God's hidden providence, and so cannot discover the ends at which He aims.

When true faith enters, chance and mischance go out for good. They have no jurisdiction over them that are born of the Spirit, for such as these are sons of the new creation and special charges of the most high God.

While sojourning here below, these children of the eternal covenant may pay token tribute to nature; sickness, old age and death may levy upon them, and to the undiscerning eye they may seem to be as other men. Here, as in all its other judgments upon Christians, the world is completely fooled by appearances for it cannot see that these believing ones are "hid with Christ in God."

The man of true faith may live in the absolute assurance that his steps are ordered by the Lord, for him, misfortune is outside the bounds of possibility. He cannot be torn from this earth one hour

(Continued on page 22)

The Missionary Prayer Warfare

By ROBERT H. GLOVER

Director Emeritus of the China Inland Mission

"Our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenlies." (Eph. 6:12. R. V.)

We are accustomed to speaking, and rightly so, of intercession as the highest type of prayer, and as constituting a ministry of even broader scope and mightier influence than preaching, first, because of its unlimited geographical reach, and in the second place, because of its being to all of God's children instead of only to a restricted few.

The above text, and the whole passage of which it is a part, present prayer as not only a ministry but a warfare as well. And this brings into view a new and very important factor to be considered.

Prayer as a ministry of intercession has in mind three parties—the one who prays, the One to whom prayer is offered, and the needy ones for whom prayer is made. But prayer as a warfare adds still another factor by introducing a fourth party to the drama, namely, opposing forces who make it their business to hinder and defeat the prayers of God's people. The text and the passage, moreover, make it plain that these opposing forces are of

no ordinary kind, so that we cannot afford to regard them lightly. They are not merely "flesh and blood," but "principalities, powers, rulers of this world's darkness, hosts of wicked spirits in the heavenlies."

The whole passage has unmistakably a missionary bearing. And we need to realize that missionaries are not contending against "flesh and blood" in the shape of mere ignorance, superstition, racial antipathy and the like, on the part of the people whom they are trying to reach. On the contrary, they are wrestling against a highly organized, powerful and desperately tenacious host of evil spirits, under the authority and direction of Satan himself, who are set in battle array to oppose systematically every step of advance by the armies of Christ, whom they bitterly hate, into territory over which these evil spirits have long held undisputed sway and where they are still strongly entrenched.

Can we expect that penetration into such a realm of spiritual darkness will be peaceful, or that the overthrow of such "principalities and powers" will be easy, or that the release of souls from such thralldom of demons will be effected without a struggle? No, indeed. This missionary undertaking is a fierce

fight to the finish between the forces of Christ and those of the devil for the possession of the souls of men. Only as we are "strong in the Lord, and in the power of His might," only as we "put on the whole armour of God" shall we be able to stand, to withstand, and to conquer.

And while the thought of warfare in this passage undoubtedly has to do with Gospel preaching and every form of true missionary effort, as the description of the armour implies, yet it finds its culmination and climax in prayer, as we see in the closing verses (18-20). "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; **and for me** (Paul, the missionary), that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel . . ." Prayer, such prayer as this wonderful verse just quoted speaks of, is after all the mightiest weapon we can possibly wield for the overthrow of these satanic powers and the progress and triumph of the Gospel in heathen lands.

If it were simply a matter of facing the superstitions, prejudices and false ideas of "flesh and blood" heathen men and women, the missionary could hope to meet and overcome all these by reasonable argument and earnest persuasion. But it is

the much more serious matter of facing the unseen but real and terrible satanic powers behind these men and women, blinding their minds, hardening their hearts, and holding them in their deadly grip. These invisible wicked spirits cannot be met and dealt with like "flesh and blood" men; they can be reached only with the spiritual weapon of "all-prayer." Thank God that such a weapon has been made ready to our hand, and that we **can** reach and overcome these malacious forces by way of the throne of God through prevailing prayer. Although in ourselves we are no match for the devil and, like Michael the archangel, we "dare not bring against him a railing accusation," yet we can say in faith, as he did, "The Lord rebuke thee," and it shall be done.

At the same time, God's Word and human experience alike teach us that these opposing forces do not easily give way, and hence that our prayer warfare must be persevering and persistent to be successful. The instance of the Prophet Daniel praying for three whole weeks for his captive countrymen is full of solemn suggestiveness. He tells us how a heavenly messenger came to bring him comfort and assurance. "From the first day that thou didst set thine heart to understand, and to chasten thyself before thy God," spake this messenger, "thy words were heard, and I am

come for thy words." And then he added, "But the prince of the kingdom of Persia withstood me one and twenty days; but, lo, Michael, one of the chief princes, came to help me."

The expression "the prince of the kingdom of Persia," as here used, can hardly be taken as referring to the human ruler of that realm; it surely denotes some evil spirit of high rank, deputed by Satan to promote the interests of his imperial kingdom in the land of Persia. If this interpretation is correct, then may we not infer that Satan, who is "the god of this age," has today no less than in Daniel's day his deputies of different rank and order distributed throughout the world, and especially in the dark lands of heathendom, empowered by him to promote his devilish ends? It is these "world-rulers of this darkness" that are the real and powerful opposing forces which missionary work has to reckon with.

The above has been written with the much hoped-for new post-war advance on all missionary fronts particularly in mind. If what has been said about the opposing forces arrayed against missionary work is true, then with what peculiar venom must these forces of Satan regard a projected movement of intensive and extensive evangelism such as this, which aims to penetrate into every remaining dark domain of the

enemy where the light of the liberating Gospel of the Son of God has never yet entered! Against such a new and daring attack upon the devil's choicest strongholds he may be counted upon to hurl the full weight of his resistance and to contest fiercely every foot of advance.

We must reckon upon this and prepare for it. How shall we do so? Our missionary soldiers at the front must not fail to "put on the whole armour of God" for the attack. Their loins must be girt about with truth, they must have on the breastplate of righteousness, their feet must be shod with the preparation of the Gospel of peace, they must take and use the shield of faith by which to quench all the fiery darts of the enemy, their heads must be protected from the current subtle philosophies by the helmet of the blessed hope of salvation, and he must know how to use skillfully the Word of God as the penetrating sword of the Spirit.

But finally, and of vital importance, these beloved warriors must have thrown over them the protective barrage of unceasing and believing prayer, if they are to be equal to the terrible odds against them and are to go forward and win the day. They must themselves pray—oh, yes! And they undoubtedly will. But upon us at home, who are not in the thick of the fight as they are, rests the main responsibility for

prevailing intercession, and we venture to assert that in true proportion to the volume of believing, persevering supplication behind this proposed advance will be its true success. "Now **they** live, if **we** stand fast in the Lord."

Let us, then, give ourselves unto prayer with new zest, and devotion, and unwearying persistence. Among other things let us pray for clear guidance as to the direction of advance on every field, the selection of places to be occupied, the locating of the new workers; for the overcoming of obstructions which will be encountered; for the constant renewing of the physical strength and spiritual energy of the missionaries, and for perfect harmony and co-operation among them; for protection from bandits and lawless men, and from disease and accident; for the mighty working

beforehand of God's Spirit preparing hearts for the message, and for the definite conviction and conversion of many as they hear the Word of Life. While we thank God for the many conversions and baptisms recorded during recent years, should we not expect and ask God for even much larger ingatherings in the days ahead?

Finally, let us continue unceasingly to pray that the Lord of the harvest will call, prepare, and thrust forth an ample number of new recruits, men and women of spiritual power and liberal gifts and abilities, to swell the depleted missionary ranks, help them gather in the harvest of souls made ready for the reaping through the wonderful working of God's Spirit and His providential forces in these war years, and extend the witness of the Gospel speedily to the very ends of the earth.

CHILDREN OF GOD'S CARE

(Continued from page 18)

ahead of the time which God has appointed, and he cannot be detained on earth one moment after God is done with him here. He is not a waif of the wide world . . . a foundling of time and space, but a saint of the Lord and the darling of His particular care.

All this is not mere dreaming, not a comforting creed woven as a garment to warm the shivering hearts of lonely, frightened souls in a dark and unfriendly world. Rather it is of the essence of truth, a fair summation of the teaching of the Bible on the subject, and should be received reverently and joyously along with everything else taught in the Scriptures of Truth.

The Sweet Will of God

By JARED F. GERIG

An address given in the Chapel Hour at the Fort Wayne Bible Institute on September 19. Mr. Gerig is Dean at the Institute

"Thy Kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:10

It is of highest importance in any Christian's life to come to that position in grace where one is wholly acclimated to the will of God. That is the highest peak of realization in spiritual matters. One is always deficient, under-weight, somewhat guilty, and a bit miserable, until he reaches that glorious summit of acquiescence to the whole will of God. If we may take the petitions of the Lord's prayer in order and place any significance upon it, then doing the whole will of God comes second only to a hallowed respect for God's Name. It is of great and eternal importance.

A brief outline may serve to direct our thinking upon this all important subject.

The Peculiarities of God's Will

It is divine. Note that it is God's will and not that of some earthly sovereign or potentate. God's will is eternal like His person. It has continuity and never flexibility. It is timeless and flows like unbroken stream from eternity to eternity. One can break into it at anytime and find its sweet constraining influences.

It is practical. "Thy will BE

DONE." It embraces a course of duty and deeds. It involves a turn in direction and a conformity of life and a spirit of obedience. It is a set of rules and regulations for holy action and joyful living. It embraces God's rules for playing the game of life to win. Learn that the will of God is not negative and passive only; it is engagingly active and bestirring. There is something to "be done."

It is righteous. The will of God knows no evil. It is the righting agency of a Holy God. It brings perfect adjustment to the life, and out of that adjustment arises rest, satisfaction, and peace. No one can be right in his thinking, living, or feeling outside the will of God. It was Jesus who pointed out that no man having put his hand to the plow, and looking back, is fit for or adjusted to the kingdom of God. The kingdom implies a sovereign will and laws of empire to which there must never be any disloyalty nor wavering. To be right is to cast a single eye down the furrow of the will of God and to plow straight.

It is resistible. While the will of God is inflexible, unchangeable, and timeless, yet it is re-

sistible. "Thy will be done in earth" implies that there is a great domain where His will is not being done, God's will is not an irresistible force, and it is possible that that idea arises from a failure to distinguish between God's sovereign rule in the kingdom of matter, and His rule in the hearts of men. The chief feature of soul and spirit is its capacity for resisting God. He rules the universe at His pleasure, but he rules the hearts of men at their pleasure. It is a fitting line from Pope that expresses this great distinction: "And binding nature fast in fate, Left free the human will."

All will agree that the earth is a domain and dwelling-place of rebels. There is a tragic wrenching of the souls and wills of men from their true moral course in the blessed will of God.

The Pattern of God's Will

The will of God is to be done everywhere "as in heaven." It takes but a brief statement to say that in heaven the will of God is done perfectly, voluntarily, and reverently. There it is done constantly, harmoniously, and devotedly. There it is done easily, unquestioningly, and unhesitatingly. There it is done submissively and joyfully. Your relation to the will of God is to be "as in heaven." Let us strive by God's grace for such high and

holy doing of the whole will of God.

The Performance of God's Will

It is necessary to say that it makes a difference who prays this prayer. No soul can pray that God's will shall be done elsewhere until it is being done completely in his own heart and life. We cannot escape this related truth that He Who offered this model prayer was the only One born into the human family to always perform un-deviatingly the will of God. Such passages from the Scriptures as John 4:34, 5:30, 6:38, Luke 22:42, and Hebrews 10:7 are conclusive of our Lord's perfect yieldedness to the will of His Father. It is Jesus alone who can truly pray this prayer, and only those of His followers who are completely and conscientiously committed to doing all of His will. Unholy and thoughtless repetition of the Lord's prayer anytime and by everybody is certainly not in keeping with a true appreciation of the deeper things of God.

The Perfection of God's Will

The perfection of God's will as it relates itself to human deeds and actions points to the full realization of the kingdom of God upon earth. "Thy kingdom come. Thy will be done in earth —." Our relation to that future kingdom may be summed up in four directives:

We are to **pray for its arrival**. The Lord's prayer is indeed a model prayer for us in this great prayer petition. Let us pray for the coming of the kingdom and the coming of the King, (Rev. 22:20).

We are to **yield to its rule**. All Christians must sooner or later be saved to all the will of God. Any participation in the kingdom implies this.

We are to **work for its realization**. This is the goal of all of our labors. We are to organize all of life around the great and glorious destiny of life.

We are to **look for its King**. He will come whose right it is to reign, and unto them that look for Him will He appear a second time without a sin-offering unto final salvation.

When John G. Paton, who afterwards became the great missionary to the New Hebrides, was leaving home, there lay before him a walk of about forty miles. His father who loved the young man dearly, walked with him for about six miles of the way, and then they parted. The father and son loved each other dearly, and the parting scene was full of pathos sweetened by deep affection and devotion. "God bless you, my son! Your father's God prosper and keep you from all evil," said the tender-hearted father. After going some distance John climbed a

high piece of ground to see if his father was still watching him. At the same moment his father climbed the dyke to see his boy. Then John watched him slowly climb down. "I watched," he said, "through blinding tears, till his form faded from my gaze; and then hastening on my way, I vowed deeply and oft by the help of God to live and to act so as never to grieve or dishonor such a father as he had given me."

The Lord's Prayer underscores the Father and son relationship. "Our Father" is good and loving and gracious. Have we not known the goodness of the Father long enough to make solemn vows never to displease nor dishonor Him? He is "Our Father" in heaven. Let every Christian pledge himself anew to do His will forever in all things.

THE CHARACTER OF FAITH

"Faith is dead to doubts, dumb to discouragements, blind to impossibilities, knows nothing but success.

"Faith lifts its hands up through the threatening clouds, and lays hold of Him who has all power in heaven and earth.

"Faith makes the uplook good, the outlook bright, the inlook favorable, and the future glorious." Amen.—Contributed by FRIEDA GUENGERICH.

SANCTIFICATION—Concluded

By J. A. RINGENBERG

President of the Missionary Church Association

IV. THE ANOINTING

Exodus 30:22-32; 40:9-15.

"And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, **to sanctify them.**

"And he poured of the anointing oil upon Aaron's head, and anointed him, **to sanctify him** (Lev. 8:10-12).

"And ye shall not go out from the door of the tabernacle of the congregation, least ye die: for the anointing oil of the Lord is upon you (Lev. 10:7)."

"Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him: I am the Lord (Lev. 21:12)."

Notice that it was this oil upon the tabernacle and its furnishings and upon Aaron and his sons that made them holy. It was thus that they were hallowed, or set apart to this calling.

1. This anointing separates (Lev. 10:7; 21:12).

When once this oil was upon them they were no more permitted to go out of the tabernacle,

nor to do or touch anything that would make them unclean.

2. This oil was never to be placed upon a stranger (Exodus 30:33).

3. The priest could not function until after the anointing (Lev. 4:5, 16; Ex. 40:15).

4. Jesus the pattern.

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my Beloved Son, in whom I am well pleased (Matt. 3:16, 17)."

"For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together (Acts 4:27)."

"How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the Devil; for God was with him (Acts 10:38)."

Following this anointing Jesus began His ministry. It is evident that the ministering was in the strength of this anointing (Cf. Isa. 61:1; Lu. 4:18-21).

5. The anointing of the believer.

"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you (I John 2:27)."

Just so no believer is permitted to enter upon his ministry until he has received this anointing. "And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

"For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence (Acts 1:4, 5)."

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth (Acts 1:8)." See Luke 24:49.

6. An incarnation.

Thus the Holy Spirit comes into the life to take control and make us victorious through the Lord Jesus Christ. Thus our life becomes truly the life hid with Christ in God. There is not only a new life but a new power to live that life in victory over the old self life.

Of this life Dr. Pardington has said: "It cannot be too strongly emphasized that the Christian

life is a Christ-life. It is not an imitation, but an incarnation. We do not copy Christ, we reproduce Him; or, rather, He reproduces His own life within us by the indwelling of the Holy Ghost."

7. Need of this filling (Matt. 12:43-45).

This anointing is needed for,

a. Comfort (John 14:16).

b. Instruction (John 14:26; I John 2:27).

c. Direction into Truth (John 16:13).

d. Efficient witnessing (John 15:26, 27; 16:7-11; Acts 1:8).

e. Gladness (Heb. 1:9; Psalms 45:7; Psalm 92:10; 23:5).

f. The destroying of the yoke (Isa. 10:27).

g. Fragrant aroma (Psalm 133:2).

8. When He is come, He will

a. Comfort you (John 14:16).

b. Instruct you (John 14:26).

c. Testify of Christ (John 15:26).

d. Reprove the world (John 16:8-11).

e. Guide you into truth (John 16:13).

f. Glorify Christ by revealing (John 16:14).

g. Make us witnesses (Acts 1:8).

h. Make us victors over flesh (Rom. 8:11).

WITH THE FELLOWSHIP CIRCLE at home and abroad

By LUELLA MILLER

In our last issue of the *VISION* we were **anticipating** Registration Week, now it is **history**. The days were crowded full of activity. Students from distant places arrived early—in fact a few had failed to receive our notices that the opening date had been postponed until Sept. 11th and so came early. By Sunday evening prior to Registration Day the kitchen and dining departments were “conniving” ways of “having enough for all,” students were arriving in numbers larger than had been anticipated at that early date.

Yes, Registration Day had been postponed one week due to the impossibility of completing the new dormitory and dining hall by Sept. 4. Workmen were putting in “time and a half plus overtime” in an attempt to get the work done. One could see lights burning in buildings those nights on into the morning hours; ministers and layman from the Association as well as those already employed, put in long hard hours. Much was accomplished but unavoidable delays interfered and students had to be shown to temporary living quarters far from ideal. The men’s dormitory was more or less in readiness but oh, the fate that awaited women students! Bethany Hall classrooms had been transformed into “barracks”—the word nearly expresses the arrangement, except that we wonder if such quarters are as crowded as these rooms. The bright side of the story is that, in spite of “first impressions” the girls have done remarkably well in the way they have “managed” even in such undesirable arrangements. We trust there will be no more delays and that soon the new dormitory will be completed and ready for occupancy. We believe the girls will feel amply repaid when they get moved into their fine new “home.”

The new dining room is **delightful!** So large and spacious, but if the Institute continues to grow as it has the past year, plans might well be laid now for finishing the remaining half of the basement floor of Founders’.

And the kitchen—and the serving room — and all! You must needs come to visit the Institute and enjoy these fine improvements with us. Truly we thank God for all His goodness in giving us these added blessings

On the opening day of school each student received a letter of welcome from President Witmer and a schedule of events for the week. All were exhorted to begin the year right by giving **God first place**. Special evening services were held in the chapel from Tuesday to Friday inclusive with Rev. Mark Burgess (’32) of Port Huron, Michigan, as the speaker. His messages stressed the need of the Holy Spirit’s fullness in every believer’s life. Truly it was “Spiritual Emphasis Week” and without undue urging more than 40 young people knelt at the altar, the majority for the filling of the Spirit.

Thursday was set aside as Orientation Day beginning at 9:00 with a worship and fellowship service for all in the chapel. Messages were given by President Witmer and Rev. Burgess. Group meetings with the Deans followed at 10:00 in Founders’ Memorial classrooms. At 11:00 tours were conducted of the campus to acquaint new students with the buildings and some near-by points of interest. These tours were under the supervision of Prof. Oliver Steiner. At 3:00 p. m. faculty and students joined at Foster Park for a picnic with luncheon at 5:30 and brief devotions following.

Miss Esther Yoder, who has been with us for the past two years, resigned her position as cook Aug 31st.

due to ill health. We trust God will grant a strengthening in body to Miss Yoder in returning to her home near Berne, Indiana.

Mr. Lee Traver of Portland, Oregon accepted the duties of cook in Miss Yoder's stead and has been managing remarkably well in spite of the "ordeal" of moving the dining department to its new quarters. Mrs. Traver will be remembered as the former Miss Betty Bridges, a student at the Institute three years ago. The Travers have a sweet baby, Sarah Orpha.

Miss Wauneta Shoup, of Angola, Indiana and a graduate of last year's class, has been added to the office force of the Institute staff. She is serving as Secretary to the Dean. Also Miss Pearl Woodward of Sioux City, Iowa has accepted the position in the Business Manager's office as book-keeper. We pray God's best for these as they continue their duties here in the Master's work of preparing young people for His service.

Rev. Carl Parlee of the class of '26 has recently been appointed to the general oversight of the buildings and grounds of the Institute. He will have oversight of workers in charge of heating, building, and campus maintenance. The needs of the Institute, in this phase of its work, have developed greatly and a new member on the staff will be appreciated. Mr Parlee is pastor of the Hollywood Missionary Church.

CALLING TO B. I. ALUMNI

The alumni editor welcomes news reports from B. I. Alumni everywhere. Reports of 300 words are ideal. Snapshots, especially from missionaries will be appreciated. Where you are, what you are doing, your wedding, new babies, home goings, and reports of revivals in Christian work are some of the topics which we all like. Thank you.

WEDDINGS

On Sept. 2nd a lovely wedding ceremony was preformed at the First Missionary Church in Fort Wayne when Miss Adah Baumgartner ('39) became the bride of Prof. Floyd Shank of Greencastle, Pa. A delightful reception was held in the new dining hall of the Institute. Decorations and arrangements were well planned by those in charge. The Shanks plan to leave for Gabon, French Equatorial Africa this fall. Mr. Shank was instructor in Bible at the Institute last year. Our prayers will follow these servants of the Lord as they go forth with the Word of Life.

Announcement was received at the Institute of the wedding of Rev. Roy Whittum to Miss Dorothy Lorraine Walker on August 15th. The nuptials were read at the Wesleyan Methodist Church in South Troy, Minnestoa. Congratulations and best wishes are extended to Mr. and Mrs. Whittum and may the Lord use them both to His glory in the days to come.

JUNIOR ALUMNI

Thelda Marie is the first name to be added to the Junior Alumni list this month. She is the daughter of Mr. and Mrs. Harol J. Smith, of Wakarusa, Indiana. She arrived Aug. 31st

On Sept. 7th Janice Kay arrived at the home of Mr. and Mrs. Wilbur Eicher in Detroit. Mrs. Eicher was formerly Ruth Gerber, daughter of Prof. and Mrs. C. A. Gerber.

Rev. and Mrs. Eldon Mitchell of Toledo, Ohio announce the arrival of Lois Ann on Sept. 11th.

We thank these who have taken time to get word to us of the new arrivals and may God bless each one and lead them all in His paths.

FROM THE MAIL BAG

Miss Clara Eicher ('38) writes to us from Draffin, Kentucky where she is working among mountain people:

"The following was believed to be

an item of interest to the readers of the Bible Vision.

"A group of former Bible Institute students met in the home of Mr. and Mrs. Elmer Wagler of Nigh, Kentucky on Sept. 13. Those present were Miss Edith Beyerle ('11) of Asheville, N. C., Misses Grace Holmes and Doris Lipps of Regina, Ky., and Miss Clara Eicher ('38) of Draffin, Ky. It was very unusual for a group of former B. I. students to meet together in this section of Kentucky. Others present in the same gathering represented the Moody Bible Institute, Omaha Bible Institute, and the Missionary Training Institute, Nyack, N. Y."

(We appreciate this note from Miss Eicher and we might add that others are urged to write news items or interesting paragraphs at any thime.)

Mr. and Mrs. John Bontrager write us from Jebba, Nigeria as follows:

"Greetings in the Master's name! It is a real joy to write to you from our new home in Africa. We truly praise His name for His loving care and goodness to us. We know it has been in answer to the many prayers that were offered on our behalf. We thank you for your prayers and trust that you will continue to pray that we may be used to win souls for Him.

"Early in the morning of Oct. 17th we quietly slipped out to sea leaving behind the shores of our homeland. We were on board the COLONIAL. We thoroughly enjoyed the trip. What an experience! Not being able to understand Portuguese and getting used to foreign food. . . . We had wonderful fellowship with the 70 missionaries aboard and we had two services each day.

"Nov. 3 to Dec. 9—a five week stay in Lisbon! We enjoyed it though we were anxious to be on our way. We had a good time with the 200 other missionaries stranded there also with the Portuguese Christians. . . .

"Again aboard the COLONIAL. The

tropical waters were beautiful, very calm and such pretty sunrises and sunsets. We had a three day celebration for crossing the equator, also a lovely Christmas service on the 24th although there were not as many missionaries as at former gatherings.

"Our first Christmas on African soil at the tiny village of Banana, Congo Belge, and sleeping that night on an old metal hospital boat in which we were fully aware of how hot the tropical weather can be. We were now to have a taste of more primitive modes of travel. A river boat, too small for the 40 passengers took us a two day journey up the Congo River.

"We flew to Lagos Jan. 1st to begin the New Year in Nigeria. Jan. 4th we were at Mokwa, our new home. The natives gave us a wonderful welcome and we were made to feel at home with the Sherks and Miss Cressman. We began language study right away and to get acquainted with the many new duties.

"Jan. 31st we welcomed the arrival of our daughter, Carolyn Elizabeth. She is a grand little girl and getting along fine in Africa. We praise the Lord for His wonderful care and help.

"Mokwa is a village of about 2000 and is largely made up of Mohammedans which are harder to reach than the pagans. But God hears and answers prayers and will use His Word as it is given forth each day. There is a real need for intercessory prayer. Will you not join us in remembering these people and the needs of this field?

"Since April 20th we have been alone. It is a tremendous responsibility and we have been very busy. We have been very conscious of the Lord's help and could not carry on without Him. The language is very difficult and coming slowly."

(Fellowship Circle members, please note the pleadings for prayer helpers! We have a work to do, even though we remain at home. They are counting on us!)

Miss Florence Cavender ('35) writes:

What a noise! The four motors of the plane are making a deafening roar as they warm up. Presently the ground seems to be moving beneath us. Yes, we are racing down the runway. Faster and faster we go until the bumpiness ceases and we know we are in the air. Ah! Off! Off to the land to which God has called. Can it be? Am I dreaming? No, as I pinch myself I'm sure I am not dreaming. This is a reality. I am almost blinded by tears as I think of the goodness of God and of the privilege of being an ambassador for Him in a far-away needy land. Darkness is all about us, and as we sleep the plane hums on its southward way.

The sun awakens us pleasantly in the morning and we greet the world from the dreamy heights. The airway is fleeced with billowy clouds. Presently we find ourselves above the clouds looking down upon the terrestrial globe blanketed in millions of balls of fluffy cotton. Look! A rainbow! A rainbow above the clouds! Did you ever see anything so beautiful? I have heard it said that there is always a rainbow above the clouds, that God always looks upon the earth through a rainbow reminding Himself of His promise. That must be true. What a God to write His promise across the heavens! What a God to wrap the world below in a sea of softness! Need we ever fear to commit our lives into the hands of such a God?

Now the clouds have been rolled away and everyone is at the windows. We are over the hot jungle-lands of Northern Colombia. One can almost see the heat rising from the deep green vegetation that covers the level land as far as eye can see. There is a river winding lazily through the sultry denseness of the forests. Do people actually live there? Yes, Indians live in that malaria-infested land, Indians for whom Christ died. I wonder who is telling them Redemption's story?

Do you see what I see? The mountains! The Colombian Andes are coming into view. How I love those peaks! We are over them now, and as we speed along they loom higher and higher. What ridges! I wonder if some troubled monster beneath the earth's surface has been trying repeatedly but unsuccessfully to push his way out? That may do for a story, but God's Word says, "He putteth forth His hand upon the rocks: He overturneth the mountains by the roots. He cutteth out rivers among the rocks."

Oh, I nearly jumped out of my seat for joy! Look at that dent in the mountains and a red-roofed city nestled in the hollow! That's Medellin, my home! Even the sight of my home in Indiana could not bring a greater thrill! It may be well that the future is curtained off, but the present holds nothing but anticipation. The plane circles and settles on the runway. The door is opened, and with difficulty I restrain my excitement as I go down the steps. "Miss Cavender, we're so glad you're here," greets my ears, and I find myself surrounded by friends whom I have never seen, but friends indeed, for they too are ambassadors of the glad tidings.

The experience of mounting up with wings is over; now comes the time to run with patience, to walk and not faint.

(God bless you, Florence, and we are sure that many will follow you with their prayers.)

Rev. Clarence H. Furman ('30) writes:

Recently we noticed a sign on the highway stating that the future of America lies in her youth. If this be true in a moral and business sense—and it is; it is equally true in a spiritual sense. Conviction of such truth has kept us going for God in one of the spiritually neglected sections of our U. S. A.

In 1936 we went to the mountains of southeastern Kentucky to take the

gospel story to the children in the rural schools. We have been reaching as many as twenty-three schools each week, with a total enrollment of nearly fifteen hundred. Included is one mining town school of two hundred, one three-teacher consolidated creek school, and other one and two teacher schools.

In each school we have half an hour chapel period. Usual procedure is singing of gospel choruses, then chalk talk or Bible object lesson, closed by prayer. In nearly every case there is good interest. There is also Bible memorizing done at home, with Testaments, Bibles, and a week at camp as rewards.

Many of these schools are reached by traveling in creek beds—creeks connected by U. S. Highway 23 or W. P. A. roads. Last summer we walked 160 miles a month because of the gas shortage and some places we can't reasonably reach by car.

Many boys thus reached with the Word are today in the armed services. We believe and pray that the Word they so heard and learned will be recalled in times of great need.

We also conduct two Sunday Schools each Sunday in school houses. This winter we rented an old two-room shack in a near-by village. Some cleaning up and flowered building paper make it usable as a Sunday School and meeting place. Due to the fact that Mrs. Furman was in bed most of the winter with rheumatism we had little opportunity to use this building this winter but hope to make headway for the Lord this summer.

"We" in the foregoing included my wife. Although we have four children and she can't actually go along to schools, she prepares object lessons at home and in other ways has her part.

We need your prayer help mightily if we are to continue.

(God bless you, Furmans! Yours is not an easy field, we know, but God ...)

Mrs. Elsie Bauman ('27), South America, writes:

"Bless the Lord, oh, my soul, and all that is within me, bless his holy name.

"My whole heart re-echoes a 'Praise the Lord' when I think of the days spent in the Bible Institute. It truly became a Bethel to me—the house of God. Then, too, it became a sanctuary where I was able to enter into that Holy place with Him.

"In early life I felt the call to be a missionary and during my Bible Institute days that call seemed to be strengthened. For some years my faith was tested by having to **wait** and **wait**. Praise God, the **called one** can ever prove the Scripture, 'Faithful is He that calleth you who also will do it.'

"My husband and little William Richard, born July 1st, also join me in greeting the Institute family."

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From **Miss LaVern Hein** ('42), Detroit, Michigan:

"We have just completed six weeks of teaching Bible School in three different public schools for a period of two weeks in each. By we, I mean workers from our church and myself. The Lord permitted us to contact nearly five hundred children for Him.

"I am the church visitor for these three communities in which we held our Bible schools. We have a Sunday School in each place every Sunday morning. We reach an average of 450 per Sunday throughout the year. Many have come to know the Lord as Saviour through the power of faithful teaching of God's Word.

"We are now beginning our fourth week of tent meetings. The Lord has enabled me to teach every morning at Bible school for six weeks, as well as visit in the afternoons, and then to attend all of our tent meetings for three weeks. I have a Sunday School class and a Junior Youth Group.

"It is a joy and a privilege to be used in the Lord's work"